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The Pacific Churchman

Speaking the Truth in Love.

MARCH 15, 1905

A LENTEN THOUGHT

The Gospel for the second Sunday in Lent tells the story of the faith of the "woman of Canaan." Unanswered, apparently unheard by the Master, frowned upon and scolded by the disciples, she perseveres and in the end wins the "crumb" of the children's bread which she had sought. "O, woman, great is thy faith: be it unto thee even as thou wilt."

Many a sermon upon the power of faith has been breathed from that text, and yet no apology is needed for preaching another. The need of faith, the power of faith, the great urgency, if we would win the blessings of God, that we pray without ceasing "Lord, increase our faith"—of such things we can scarcely think or speak too often. We can hardly remind ourselves too frequently that the measure of a man's power in the world is little else than the measure of his faith. In the work of God's Kingdom it is the power of faith which removes the mountains of sin and indifference.

In our last issue we were commenting upon the revival which is gradually spreading through the land and suggesting the possibility which Lent opens to us of gaining something of the same spirit, of reaching out to the unchurched multitudes and making the season of devotion count for more than a revival of interest on the part of good church people alone. We cannot doubt that there is a need and a great opportunity. Why is it, then, that as we consider the matter we rather draw back; we shake our heads; we doubt whether it really is possible *for us?* Why is it? Is it not simply because we have not enough faith? The preacher goes into the pulpit Sunday after Sunday and knows that very little comes of it. He knows that the congregation is scarcely moved; that the sermon is forgotten in an hour. He regrets that it should be so; but comforts himself with the thought that he is neither a Chrysostom nor a Brooks, and *therefore could not expect more. He could not expect more.* In other words, he goes into the pulpit expecting a small result, *and he gets it.* He has little faith and it is unto him according to his faith. It is not learning; nor is it even devotion and beauty of soul which win men to the confession of their sins. It is the faith that such will and must be the result.

So is it in all our church work. The laity, like the clergy, have not enough faith. They do not really expect to see great good accomplished. They take it for granted that there will be small results in their parish work. They take it for granted that innumerable people will never be accessible to religious influence. They take it for granted that the world will hold low standards in spite of all that the Church can do. It is a lack of faith in the power of the Gospel; and that lack of faith must be done away with before we can have great results. If then our Lenten devotion is to enable us to come with a great new power into the work of reaching the unchurched, we must make the burden of our prayers, "Lord, increase our faith."

STEPS TOWARD UNITY

Ash Wednesday saw a step taken in San Francisco which is likely to prove of great effect in other ways than in its immediate intention. On the initiative of the rector of Trinity Church, as we understand it, a committee representing various communions was formed and arrangements were made for extending over the whole of Lent the noon-day services in the Chamber of Commerce, which heretofore the Brotherhood of St. Andrew has held during one week. The speakers include ministers of almost every denomination. The primary object of the meetings is to reach the business men of the city. There is no doubt that the object will be in large measure attained. Yet we venture to think that quite as significant a result is the help which the movement gives to the cause of Christian unity. It is always a gain when divided Christians can worship together. In the solemn hour of worship, with the heart open to the sense of God's presence, the really petty things which divide are forgotten. The fundamental unity is brought to light. The barriers seem for the moment no longer insuperable. It is a step towards the time when it will be frankly recognized that they are are not insuperable, or rather, when the Christian conscience will be awakened, to understand that Christians dare not permit insuperable barriers.

It is also a gain that these services will carry further the now steadily increasing observance of Lent upon the part of the various Protestant churches. It brings them into closer touch with history. It suggests a wider view of the Christian life than many of them traditionally possess. It tends to unify social usage, which in itself is a powerful factor in the situation.

In an entirely different direction another equally promising movement is announced in our present issue. The theological schools upon this Coast of all the Trinitarian Christian bodies except the Roman Catholic have united in organizing a federated summer school of theology, to be held in Berkeley during the coming summer. Each school is responsible only for its own representative if it has one; but the school is held in common under one directing committee.

This is another and very marked step towards unity. Its significance lies in the recognition of two things. The first is that the divided Christian bodies have common intellectual interests. The day is past when the sectarian spirit dominates and permeates all theological teaching. But this common intellectual interest is really based in a great advance of thought upon the whole matter of theology. The second thing which the federation of schools implicitly recognizes is that theology is a science in the sense that it is to be studied and taught neither dogmatically nor defensively, but with a patient desire to know and express the truth alone. No one of these schools is afraid to listen to the truth as expressed by the representative of another. Each welcomes the light that comes from without its own walls. That is the sci-

entific spirit; and the scientific spirit is but the Christian spirit applied to intellectual interests. Now the Christian spirit bringeth the "wisdom which is from above, which is first pure, then peaceable, gentle, easy to be entreated, and without variance." With a spirit in our hearts which can be so described, the day of unity draws near.

SEVENTH MISSIONARY DISTRICT.

SACRAMENTO.

Another Step Forward.—Alongside the Episcopal Residence in Sacramento is a splendid tract of vacant land, which the Bishop has long desired to acquire as a site for future Church institutions. It is in the heart of the city, opposite a public square surrounding Sutter's Fort, and of special value to the Church. The dimensions are 160 feet on Capitol Avenue (or M Street) and 160 feet deep. Encouraged by friends in the East to purchase this land, before its value should soar out of reach, the Bishop requested Mr. George W. Pettui of Sacramento to act for him. Mr. Pettui, who is manager of the California State Bank, is one of the Episcopal Trustees. Through his promptness and sagacity we were able to purchase the land at a low rate in the face of sharp competition, the price paid being $6,500. Twenty minutes after the sale was consummated we were offered $8,000 for it. The acquisition of this splendid property in the center of the best residence part of the city marks a new epoch in our history. It is impossible to expand at the See city without land, which will give opportunity for our work to grow. The establishing of a Bishop's seat at Sacramento is a recent event. For twenty-four years the Bishop resided at Benicia, where, in spite of his heroism and self-sacrifice, he saw his schools perish. We have been set to begin over from the very beginning in the Capital City, amid expensive conditions. We have acquired first a roof over the Bishop's head, and now a large, valuable tract of city land where we may develop the Diocesan life in such direction as may seem to be wisest and best. God be praised for His goodness! He has led us on in faith step by step, and He will continue to lead. The inception of this enterprise is due to a noble lady of Philadephia, Mrs. Emily B. Elliott, who contributed the first $500. The generous encouragement also of that prince of benefactors and the missionary's best friend, Mr. George C. Thomas, made the purchase possible. The sum of $2,500 has been paid down, contributed as follows:

Mrs. Emily B. Elliott, Philadelphia	$ 500
George C. Thomas, Philadelphia	1,000
Mrs. O. W. Peabody, Boston	500
Mrs. John Markoe, Philadelphia	500

The balance to be raised is $4,000. Of this sum Mr. J. Pierpont Morgan kindly promised $1,000 on condition that the whole be raised by July 1st. Thus we must get $3,000 more within the next four months. We turn hopefully to our friends at home and in the East, and ask those whom God has trusted with the stewardship of money to remember our need, to send us their offerings, large or small, and to permit us to write their names in the list of our cherished benefactors.—**Sacramento Missionary.**

DISTRICT OF HONOLULU.

The gains and losses in the working force in the district of Honolulu vary with the passing months. Soon after the return of Bishop Restarick early in this month the clerical force was increased by the addition of the Rev. D. D. Wallace, who, with his wife, will live at Kona, on the island of Hawaii, and have charge of a large field in a most interesting though isolated locality. But hardly had this reinforcement been recorded before the retirement from the very important post that she had been so ably filling of Deaconness E. B. Drant was announced, causing great regret in several departments of diocesan work. Deaconess Draut has been working in this district less than three years, but in that short time she began and carried on, single-handed for a time, an interesting and successful work among the Chinese and Hawaiians in Honolulu, which at last has crystallized into the well-equipped and most promising mission of St. Elizabeth's Church. Serving as the "O. O. M." of a prominent and generous layman in the Diocese of South Ohio, and assisted during the past year by a resident priest, she has laid the foundations of a work for a needy community that will rank well with the mission work of any district. Ministering to bodies as well as to souls, she endeared herself to many a poor family in the "slums" of the city. Seeing in the establishment of a night school the possibility of leading men on to the study of Gospel truth, she has been able to bring a goodly number to a knowledge of the Redeemer, and through it has kindled aspirations that will yet fructify in glory to our blessed Lord.

Her retirement from this field, because of seriously impaired health, just as her work is beginning to bear fruit is a disappointment to all. She takes with her the affection of hearts that have been strengthened and helped in many ways by association and contact with her self-denying life.

W. E. P.

ALASKA.

In a letter to The Alaska Cross Bearer Archdeacon Stuck, in charge of St. Matthew's Mission, Fairbanks, appeals for consideration of the impossibility of meeting the demands made upon him by some of the church papers, including The Pacific Churchman, for news. The Archdeacon was just on the eve of starting on a journey of three months and a half, visiting all points in the interior except Anvik, even Coldfoot and Beetles, on the Koyokuk, where as yet no minister of our Church has been seen. Fairbanks is to be the most important city in Alaska. It is the business town of the Tanana goldfields, which in two years have gathered a camp of 8,000 or 9,000 people. The Fairbanks Hospital was opened on St. Matthew's Day, and the Holy Eucharist was celebrated at an improvised altar. The cost of the building has been altogether $3,500, the Archdeacon having succeeded in borrowing $2,000 to complete it, free of interest. The church was the next thing to be built, and there was also a pressing need for a room where use could be made of the one thousand volumes of books sent by the Archdeacon. By making a part of one building serve both purposes, $300 was obtained from the City Council towards the reading-room. Subscriptions were also raised amounting to $700, and a pretty log building 40 by 24 feet has been erected. It is the most expensive log church ever constructed, having cost altogether $2,500, of which the Bishop contributed $500. But then the lumber was $100 a thousand feet, carpenters' wages are $1.50 an hour, nails 25 cents a pound, and everything else in proportion. Being the only place in Fairbanks save a saloon where a man can spend his evenings, there are men there from morning to night, and at night it is crowded. Heavy curtains screen a small chancel from the rest of the building. There is a fair congregation in the church every Sunday morning and a good one at night.

A CHURCH'S SLOW CHANGE.

A Story of North Brookfield, Massachusetts.

Special Correspondence of the "Boston Transcript."

Springfield, Mass., February 24.

A unique and interesting movement is that at North Brookfield, in this State, which has just culminated in a Congregational Church and Society being converted by vote of its own membership into an Episcopal Church.

Away back in 1854, there was a quiet, strifeless and almost automatic division of the old historic First Congregational Society of North Brookfield, along the lines which the issue of the slavery question must inevitably draw. Led by such stalwart champions as Amasa and Freeman Walker and others whose names in New England represent the largest freedom of conscience and the loyalest devotion to the principles of liberty, temperance, purity and peace, a goodly number of families, desiring neither to foment bitterness nor to engender quarrel, quietly sought dismissal from the First Congregational Church and were courteously dismissed. This nucleus of people, going directly across the broad main street of the delightful old hilltop village, formed a new ecclesiastical society and erected a dignified and suitable frame building for their meeting house. Under the name of Union Congregational Church of North Brookfield, the newly organized body was admitted to the Council of Congregationalism and has enjoyed a fruitful life of more than half a century of good and regular standing in the ranks of Congregational churches, and has been at peace with

all the world and at unity in itself. As one looks back over these years, it appears to have been the case that the various pastors of the Union Church have recognized the helpfulness and realized the beauty of the offices in the Book of Common Prayer, and have drawn freely from its resources both in public worship and in private ministrations. In 1894, during the pastorate of Rev. Mr. Spencer, one of the wealthy members of the Society, Mrs. Nancy Tucker, built a new stone edifice, costing $70,000, as a memorial to her deceased husband, and before her death deeded it to the Union Congregational Church. The church building is Gothic in design, having nave, aisles and transepts and a recess chancel, and is in all its appointments well adapted to the Episcopal forms of worship. It is a significant fact that Rev. Mr. Spencer, during whose pastorate the church was built in 1894, was confirmed some half dozen years later by Bishop Lawrence, resigning his charge at North Brookfield; was later ordained to the diaconate in the Episcopal Church; failing health drove him almost immediately to California, where he died in 1901, and his ashes are in a receptacle in the walls of the church which was built under his guidance and direction.

It is probable that the step which led most directly to the present outcome was taken in the summer of a year ago, when, being temporarily without a pastor, the officers of Union Congregational Church extended to Bishop Vinton of the newly created diocese of Western Massachusetts an invitation to conduct religious services on one Sunday and preach to them, an invitation which was cordially accepted by the Bishop. Again, in June of last year, recalling their pleasure from his previous visit, another invitation was sent to the Bishop of Western Massachusetts, which was given by the Bishop to his diocesan missionary, Rev. Frederick F. Johnson, with instructions to use his judgment in the matter to which it pertained. In answer to this and subsequent invitations, the diocesan missionary visited North Brookfield occasionally for four months, preaching morning and evening and using an improvised service drawn partly from the Prayer Book and partly from a Congregational book of prayer and praise. The other Sundays of these months, services were conducted by Congregational clergymen. In October last, by vote of the Church, Bishop Vinton was requested to provide Episcopal services for the space of three months, continuously, to the end that a free acquaintance might be had with the manner of worship in the Episcopal Church; and in answer to the request the diocesan missionary was placed in charge, and has continued in charge until now. The first step taken by the missionary when the request for "regular Episcopal services" was granted was to supply the pews with Prayer Books, with which the congregations became quickly and easily familiar and took their part in the responsive common worship.

The result of the three months' experiment is that which we have stated at the beginning of this article. The Church at a regularly called meeting, December 30, 1904, invited the Bishop "to take such steps as with our co-operation (subject to ecclesiastical council in so doing) and with concurrence of the Union Congregational Society, may be necessary to bring about a connection between our Church and your diocese, that will give us the standing and name of a Protestant Episcopal Church, with all the rights and liberties of such a church, and subject to the duties and discipline governing the churches within said diocese." And the Society at a duly called meeting also voted "to adopt the form of worship and discipline of the Protestant Episcopal Church in the United States of America, and to petition the Bishop of the diocese of Western Massachusetts to take the Society under his official jurisdiction." Bishop Vinton, after due deliberation, penned the following reply, which was read in the pulpit of Union Congregational Church last Sunday:

Diocese of Western Massachusetts,
Bishop's House.

To the Congregation of the Union Congregational Church, North Brookfield, Mass.:

My Dear Brethren—On the first of this month the mail brought me a petition from you as a church, asking to be placed in my episcopal care. This request was followed on the 13th instant by the unanimous vote of your Society "to adopt the form of worship and discipline of the Protestant Episcopal Church in the United States of America, and to petition the Bishop of the diocese of Western Massachusetts to take the Society under his official jurisdiction," a certificate of which action has been presented to me by your representative. These documents I have received with a profound sense of responsibility, and the supreme desire so to act that the result may not be only for the spiritual comfort and blessing of you who so confidingly address me, but also that thereby the kindly Christian feeling existent between the communion from which you come and that into which you would enter may be undisturbed.

The fine sense of honor in my own diocese, which it is my privilege zealously to guard, would restrain the Bishop from any procedure that could be censured justly in meeting an emergency such as this, which involves not only the transfer of personal allegiance, but also of corporate property, therefore I would recall the fact that in all the progressive steps taken which have brought us where we are, each advance has been made by you, and that my own movement has always been responsive to yours, after studious inquiry and intelligent discussion by all. Moreover, while considering your petition, I have taken pains to ascertain from yourselves, from clergymen of your denomination and from legal advisors, that you are independent of others, and so at liberty ecclesiastically that you and I may consummate the proposed action with honorable propriety.

Having weighed these facts, supported by the counsel of the standing committee of the diocese of Western Massachusetts, I am prepared to answer your communications advisedly and in the fear of God.

Your petition is granted, and I give you a heartfelt welcome as my own dear people.

I bid you enter into the new relations which are yours with a consciousness that affectionate, brotherly greetings await you from the faithful of our Church everywhere, and in particular from those of this diocese of Western Massachusetts.

I charge you to remember that you are welcomed not as coming spiritually stripped and bare, but as bringing your sheaves with you of Christian experience and character wherewith to enrich the common life that is before you in this household of God.

If this definite answer of mine seemed unduly delayed by preliminary paragraphs, it was in order to record how deliberately and with wise caution our present relations have been brought about, so that the future, whatsoever it may have in store for us, cannot contain reproaches for impulsive action, the result of misconception. In that petition, which so fully and so frankly sets forth the reasons of your application (in spirit and expression worthy of the best traditions of New England), you say: "We beg you to have in careful remembrance our associations with the past and patience with haltings by the way. Memories and customs become ingrained, and we are confident that you will not expect their entire effacement."

Now that I assume spiritual responsibility for you, my dear people, let me affectionately assure you that I am deeply touched by this appeal; and on my part I beg you to be tolerant of some new ways that presently you do not understand, and ready to learn the reason for methods to which, as yet, you are unaccustomed. I fear that there may be for some of you lonely hours and an occasional feeling of strangeness in the changed situation, that can bring distress if indulged.

Recognizing the possibility of such phases of experience, be prepared to meet and overcome them by energetic engagement with all one's power in that service of sacrifice for others' sake which comes through the Holy Spirit, by will to do a Heavenly Father's will, and out of love for Jesus Christ our Lord. So may the richest blessing of our God rest upon you always.

Believe me, faithfully and affectionately yours,

ALEXANDER H. VINTON.

It is understood that the next step taken will be a request from the membership of the Union Congregational Church to the Congregational Council for honorable dismissal from the ranks of Congregationalism. It is a singularly satisfying fact that the meetings legally called to vote on the contemplated change were well-attended meetings, that the arguments for and against the change were thoroughly and amicably discussed and that there was entire unanimity of vote both by Church and Society.

As stated before, there is a handsome church building crowning the hill at North Brookfield. Its equipment is that of an institutional church. There are parlors, sewing-rooms, dining-rooms, Sunday-school rooms, pastor's study, and library, and a large gymnasium. The Society has about seventy-five families, 150 adult members. The bishop of the diocese will place a resident rector in charge so soon as the necessary steps to that end can be taken. There is a large field for missionary activity and no Episcopal Church within fifteen miles. Two of the original members of the Society are living, resident in the community. Said one of them a week ago to your reporter, "The change which has been made is the result of the earnest, constant prayer of our people."

The women of San Francisco are urged to remember the Quiet Day to be conducted in St. Luke's Church on Wednesday, March 22. The program promises an unusually helpful series of services.

CONVENTION REPORTS

REPORT OF COMMITTEE ON EPISCOPAL RESIDENCE.

To the Fifty-fifth Annual Convention of the Diocese of California:

The Special Committee appointed at a meeting of Clergy and Laymen at the Occidental Hotel December 19th to take up the matter of securing further subscriptions for the Episcopal Residence Fund, report as follows:

Before rendering any account of the funds secured, this Committee desire most emphatically to bear witness to the generosity of the Churchmen and Churchwomen of California, their cheerful willingness to give of their means and their loyalty to their Bishop. A sentiment seemed to be abroad that these people were indifferent to this cause, but we want it to go on record that not one single refusal was accorded us when the matter was fairly and plainly stated. A temporary refusal was made in one instance, which later on may be converted into a subscription.

The statement of the Episcopal Residence Fund which was handed to this Committee last month was as follows:

Total cash paid in	$17,230.00
Pledges	900.00
Conditional pledge	500.00
	$18,630.00
Paid out for lot	14,000.00
Balance of cash and pledges	$ 4,630.00

Owing to the Christmas season, and later to the illness of one of the Committee, there was but little time to work. Indeed, the Committee were enabled to spend but three days together canvassing. But in those three days, together with writing of letters, we are able to report that we have secured the sum of $13,275 in cash and pledges. This, added to the balance already reported, makes a total of $17,905 for the Episcopal Residence.

The Committee desire further to state that their efforts were confined wholly to those from whom large subscriptions might be secured, and that they are confident that a systematic effort to reach all who are willing to subscribe will in a short time bring the full amount required into the Treasury.

F. W. CLAMPETT,
N. B. W. GALLWEY,
Committee.

REPORT OF THE ADVISORY MISSIONARY COMMITTEE.

To the Fifty-fifth Annual Convention of the Diocese of California:

The Advisory Missionary Committee was organized at the Convention of 1902, when on motion of Rev. N. B. W. Gallwey the following resolution was adopted:

"Resolved, That an Advisory Missionary Committee be appointed, consisting of the members of the Missionary Council, who shall add two other Presbyters to their number."

At the Convention of 1903 a report was made by this Committee, suggesting that it be authorized to arrange for the Council of the Seventh Missionary District, and that it be empowered to further the work of apportionment for General Missions.

In its report at the Convention of 1904 the Committee reported upon the successful missionary conference, and reported progress in the matter of apportionment for General Missions.

During the year just closed your Committee has held a number of meetings, giving careful attention to the Second Missionary Conference of the Seventh Missionary District, which was held in Los Angeles in May, 1904. The matter of apportionment for General Missions, too, has been brought to the attention of the Clergy and Laity of the Diocese.

Your Committee regret that the total of offerings in this Diocese for General Missions during the past year is only $1,982.01, as against $2,572.63 for the year 1903. We feel confident, however, that the result for the coming year will show a generous increase. A circular, dated January 1, 1905, has been printed and distributed, showing the amounts given by each Parish for the last four years, together with the amount apportioned to each Parish for the year 1905.

W. F. NICHOLS,
JOHN A. EMERY,
N. B. W. GALLWEY,
EDWARD L. PARSONS,
L. C. SANFORD,
G. E. BUTLER,
J. V. D. MIDDLETON,
W. A. BREWER (Sec'y),
Committee.

SHORT SERVICES FOR BUSY MEN.

Throughout Lent (Sundays excepted) a daily service will be held in the assembly room of the Chamber of Commerce, San Francisco, beginning promptly at 12:15 P. M. and closing with equal promptness at 12:45 P. M.

The Executive Committee in charge consists of the Rev. F. W. Clampett, D.D., the Rev. George C. Adams, D.D., and the Rev. W. Kirk Guthrie.

The speakers, with their dates, are as follows:
Ash Wednesday, March 8—Rt. Rev. W. F. Nichols, D.D.
Thursday, March 9—Rev. George C. Adams, D.D.
Friday, March 10—Rev. A. C. Bane.
Saturday, March 11—Rev. Ernest E. Baker, D.D.
Monday, March 13—Rev. John Hemphill, D.D.
Tuesday, March 14—Rev. David J. Evans.
Wednesday, March 15—Rev. H. H. Bell.
Thursday, March 16—Rev. E. Nelander.
Friday, March 17—Rev. F. W. Clampett, D.D.
Saturday, March 18—Rev. E. R. Dille, D.D.
Monday, March 20—Rev. G. W. White, D.D.
Tuesday, March 21—Rev. G. G. Eldredge.
Wednesday, March 22—Rev. Ernest Bradley.
Thursday, March 23—Rev. William Rader.
Friday, March 24—Rev. W. Kirk Guthrie.
Saturday, March 25—Rev. James Hulme.
Monday, March 27—Rev. George C. Adams, D.D.
Tuesday, March 28—Rev. A. C. Bane.
Wednesday, March 29—Rev. N. B. W. Gallwey.
Thursday, March 30—Rev. H. H. Bell, D.D.
Friday, March 31—Rev. John Hemphill, D.D.
Saturday, April 1—Rev. Charles T. Walkley.
Monday, April 3—Rev. W. Kirk Guthrie.
Tuesday, April 4—Rev. G. W. White, D.D.
Wednesday, April 5—Rev. William Rader.
Thursday, April 6—Rev. G. G. Eldredge.
Friday, April 7—Rev. John S. MacIntosh.
Saturday, April 8—Rev. W. M. White.
Monday, April 10—Rev. Ernest E. Baker.
Tuesday, April 11—Rev. E. R. Dille, D.D.
Wednesday, April 12—Rev. N. B. W. Gallwey.
Thursday, April 13—Rev. John S. MacIntosh.
Friday, April 14—Mr. Henry J. McCoy.
Saturday, April 15—Rev. Clifton Macon.

Services during Holy Week under the auspices of the Brotherhood of St. Andrew:
Monday, April 17—Rev. Charles T. Walkley.
Tuesday, April 18—Rev. David J. Evans.
Wednesday, April 19—Rev. F. W. Clampett, D.D.
Thursday, April 20—Rev. Ernest Bradley.
Good Friday, April 21—Rt. Rev. W. F. Nichols, D.D.
Saturday, April 22—A service of meditation.

This is a practical work of Christian unity which we heartily commend and whose developments and history we shall follow with much prayerful interest.

TRANSUBSTANTIATION.

At Cana's wedding feat,
The gracious Guest Divine
Changed water, drawn for common use,
Into the purest wine.

Choose Christ to be thy guest;
Should earthy pleasures fly,
His Word can make thy daily task
A richer joy supply.

—Sarah S. McLaughlin.

BABIES' BRANCH

Origin, Object, Rules.

By Angelica Church—1898.

Gaylord Hart Mitchell, for whom and by whom the Little Helpers Society was started in June, 1891, was born October 8, 1888, in the city of Rochester, N. Y. Of a sunny, happy nature, and full of a deep reverence for holy things, he was sent here to show how full of sacred influence and beauty a consecrated child life can be, and entering into the life of one that was waiting to know what God would have her do next for His Kingdom, became her constant companion.

As chairman of the Junior Auxiliary in Western New York, his aunt's work was to plan for the education of the children under her care, and from her he heard of the Japanese, Chinese, Indian, and colored boys and girls who did not know about Christmas and the lovely Easter that was always such a beautiful day in his home. She took counsel with him also about the work, which was made real by scrap-book pictures, and letters from different missionaries, some of whom he had seen come to the house.

He was but two years old, when, as they were playing together one morning on the floor, and she having heard the noonday bell ring, was praying silently for Missions, he asked, "Why don't you answer me, Auntie Mamie?" When told it was 12 o'clock, the time to pray for Missionaries, and that meant ministers like his uncle, and workers like those whom he had seen come to his home, and the little children who did not know about Christmas and Easter, the whole thought was grasped; and he never forgot from that day the 12 o'clock hour, but when he heard the bell ring would stop wherever he was, and call out, "Auntie Mamie, do you hear the bell? It is time to pray for Missions!" When asked what he said when he prayed, he replied, "Oh, I say, 'God bless Bishop Coxe and Uncle Neddy and Miss Bull,' and sometimes I just say, 'God bless all the Missionaries all over the world.'"

Seeing how this thought was received, a second one came to his aunt in the silence of the night: "What can be done for God-children, to help them to love His work?" And at breakfast the following morning she asked him, "Gaylord, would you like to have a box and put a penny in it?" To which he replied, "Then will I be a Little Helper?" and she said, "That shall be the name of our Society." So, together they set to work, and made the first forty mite boxes, he helping with each one.

They were very small with scrap pictures of babies' heads pasted on the top, and with the name "Little Helpers," and the text, "Little children, love one another," written below. Most of them he took himself, in his baby carriage, to his little friends of the same age, and these formed the first company of Little Helpers, whose work was reported in June, 1891, to the late beloved Bishop and the Woman's Auxiliary of the Diocese of Western New York. Both, as may easily be imagined, were impressed and delighted with the idea and the work, and the Bishop jumped to his feet, exclaiming, with characteristic enthusiasm, "Why, this is the keynote of the General Convention of 1835 that, by Baptism, every child is made a member of the Great Missionary Society—the Church."

So these lambs of Christ's flock were warmly welcomed by the Auxiliary, as His Little Helpers and theirs, into the ranks of the older helpers in The Kingdom, and were given the official name of The Babies' Branch.

Little Gaylord's devotion to the Indians especially was very beautiful and touching. Like all boys he was familiar with pictures of the wild Indian, but he was more familiar with the stories of those who believed in their cause, and the Missionary scrap-books showed him the schools where the boys and girls were led to the Light; so when he heard anyone speak of them as better dead than living, or saw pictures of them with hatchets or dancing their fierce war dance, he would always say, "Those are wild ones; they are not Christians, they don't know our text."

And now, beholding in reverence the great things God has caused to grow from the planting of that little seed, we see the baby's wish fulfilled. The Indians do know his text, for, in South Dakota, there are Indian Little Helpers carrying on the work which he began.

In Whitsuntide of 1891, when the first returns were received from the "Little Helpers," and the boxes were opened, he, with the greatest interest, helped to divide the money, and knew by name the children who were to receive gifts.

He never could bear to have the boxes sent away empty, and would say, "I think the children would like them so much better if they had a penny in them"; and so, the year after he was called to Paradise, each new box that was sent out in Western New York had in it a penny in memory of him. For on March 10, 1892, little Gaylord's work having been accomplished, God called him, knowing that the Branch would be strengthened and uplifted by his death; and at that last noonday hour on earth, once again from the baby lips rose the intercession that was the habit of his life: "God bless all the Missionaries all over the world, and all the Little Helpers, for Jesus Christ's sake. Amen."

The influence of this little child's life and death was the inspiration of The Babies' Branch, suggesting its Memorial Circle and leading all who knew him or heard the story to believe more in Christ, in Heaven, in Missions.

The Little Helpers Society is embodied in six rules:

First—That every child by baptism becomes a member of the Missionary Society, and the Missionary Society is The Church.

Second—The first day of the week is the time to lay apart for the Lord, as the Apostles did, forming this habit in the child's life.

Third—The Little Helper must pray for the Missionaries as well as give to their work. We may "plant and water, but it is God who giveth the increase."

Fourth—This cannot be a Parish society—it is to teach something broader. The child is not a member of the Parish, but of the whole Body of Christ—the Church.

Fifth—The gifts from the box are to be divided between the Foreign, Domestic, and Diocesan Work.

Sixth—Should God call the little ones to Paradise, they have not ceased to be members of the Church; so, neither need their work cease. Those who love them can still keep boxes, and each Sunday put in a gift, and ask God's blessing on His little ones who believe in Him, binding together the Church Militant and Expectant.

Teaching:

First—The meaning of Church membership.
Second—Systematic giving.
Third—Intercessory prayer.
Fourth—The missionary spirit.
Fifth—The field is the world.
Sixth—The communion of saints.

The above article tells about the origin of the Baby Branch and its objects. The children are given a small box, and every Sunday put in a penny and say the prayer or text. What is wanted for the Baby Branch in this Diocese? More local secretaries, so that every Parish and Mission may be represented.

If any desiring more information or having little children that could become members will write to Mrs. Wm. F. Nichols, Secretary of the Babies' Branch for the Diocese of California, she will be very glad to communicate with them. Address Mrs. W. F. Nichols, San Mateo, California.

ST. JOHN'S COLLEGE, SHANGHAI.

The recent visit of the Viceroy of Nankin to St. John's College, Shanghai, an institution maintained by our Protestant Episcopal Church, has a peculiar significance as showing that one of the most prominent officials in the empire, the ruler of nearly 70,000,000 people, does not hesitate to show publicly his interest in the Christian education of his countrymen. Accompanied by his secretaries and the chief local officials, he inspected the buildings, including St. Mary's Hall, the school for girls, attended the class sessions, and examined the text-books. The next day he sent $350 to be distributed in prizes to the students of both institutions for the best essays on certain assigned subjects. He also bought 200 copies of the New Testament from the American Bible Society, saying that he meant to distribute them among his leading officers. The standing of St. John's College may be gathered from the fact that there are nearly 300 students, and application for admission must be made a year in advance.—The Nation.

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Entered at the San Francisco Postoffice as second-class matter.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfill the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Avenue, New York City. They will be acknowledged in *The Spirit of Missions.*

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

CALENDAR.

17. Friday. Fast.
19. Sunday. Second in Lent.
24. Friday. Fast.
25. Annunciation of Blessed Virgin Mary.
26. Sunday. Third in Lent.
31. Friday. Fast.

OFFICIAL JOURNAL.

February 10.—P. M., Special service at Cypress Lawn Cemetery at reinterment of the remains of the late Mr. and Mrs. Samuel Wilson and son.

12.—VI. Sunday after Epiphany. A. M., in St. Michael's, Fowler, read Morning Prayer, celebrated the Holy Communion and preached.—Evening, in St. Luke's, Salinas, confirmed two, with sermon and address.

13.—A. M., in St. Luke's, Selma, celebrated the Holy Communion.—Evening, in St. Paul's, Benicia, at celebration of fiftieth anniversary of the founding of the Parish; made one of the addresses.

15.—P. M., Board of Missions; Executive Committee of Cathedral Mission; confirmed a sick person from St. Peter's, San Francisco.

16.—Evening, met with Rector and members of Vestry of the Church of the Advent, San Francisco.

17.—P. M., in St. Mark's, Berkeley, confirmed three and addressed them.—Evening, addressed the girls of Miss Head's School, Berkeley. Received from the Bishop of New Jersey Letter Dimissory of the Rev. C. S. Fackenthall.

19.—Septuagesima. A. M., at Christ Church, Sausalito, catechized Sunday School; celebrated the Holy Communion and confirmed sixteen, with sermon and address.—Evening, in Holy Innocents, San Francisco, confirmed eighteen, with sermon and address.

20.—P. M., met with Advisory Committee on General Apportionment for Missions.

21.—Received from the Bishop of Mississippi acceptance of Letter Dimissory of the Rev. R. E. L. Craig.

22.—P. M., in St. John's Church, Oakland, assisted by the Rector, married Mr. Clifton Henry Kroll and Miss Elma Cordelia Farnham.

28.—P. M., presided at Annual Meeting of Armitage Orphanage, at which, through Mr. Henry T. Scott and Mr. Charles Green, the munificent offer was made on behalf of the children of the late Mr. and Mrs. Charles F. Crocker to provide complete new buildings for the orphanage as a memorial of their parents.

March 1.—P. M., confirmed a sick person of St. Peter's Parish, San Francisco; Directors of St. Luke's Hospital.

2.—Received from the Bishop of Pennsylvania notice of the deposition of Robert Henry Locke, Presbyter.

3.—P. M., meeting of Directors of Old Ladies' Home.

4.—Received from the Bishop of Southern Ohio notice of the deposition of Frank W. Bope, Presbyter.

5.—Quinquagesima. A. M., in St. Stephen's, San Francisco, celebrated the Holy Communion and confirmed eleven, with address. — Evening, in Christ Church, Alameda, preached.

8.—Ash Wednesday. Made address at opening of midday Lenten services in Chamber of Commerce rooms, San Francisco.—P. M., in Ocean View, confirmed a sick person from the Church of the Transfiguration.

WILLIAM F. NICHOLS.

UNITED SERVICES.

The United Services of the Churches of San Francisco for this Lent began most auspiciously on Ash Wednesday evening at 8 o'clock in Trinity Church. The sermon was by the Rev. David Evans, Rector of Grace Church; the congregation was of goodly number, although the Church was not full; and a satisfactory choir was present. All the services are to be in Trinity Church beginning at 8 p. m. The preachers have been arranged as follows: March 15th, the Rev. C. T. Walkley, Rector of St. Paul's, Oakland; March 22d, the Rev. F. W. Clampett, D.D., Rector of Trinity Church; March 29th, the Rev. Ernest Bradley, Rector of St. Stephen's Church; April 5th, the Rev. J. W. Gresham, Rector of Trinity Church, San Jose; April 12th, the Rev. Edw. L. Parsons, Rector of St. Mark's Church, Berkeley; April 19th, the Rev. B. M. Weeden, Rector of St. Luke's Church. Trinity Church ought to be filled to the doors every Wednesday evening.

On February 2d the Feast of the Purification, the Bishop of Porto Rico, in the Church of the Holy Trinity, Ponce, admitted to the Diaconate Mr. Leonard Read. On the same visit to Ponce the Bishop confirmed Señor Juan Pedro Cabrara, and has licensed him as a lay reader for the conduct of services at San Pedro, San Tomas, and La Carmelita.

WHY NOT NOW?

The General Clergy Relief Fund needs an income of $200,000 per year, and for that purpose the endowment must be large. There are over 450 annuitants.

It is earnestly hoped that people of means will establish funds to be known by their names for the uses of the Society.

No contribution or bequest for any other purpose will bring forth so much gratitude and thankfulness from devoted and self-sacrificing people down through all the years.

Our great philanthropists have built themselves monuments in endowing excellent material institutions and have won applause, but many times criticism, hardly ever love and gratitude. Here is a field in which to endow living souls and to win from succeeding generations of good men and women love and unbounded gratitude and a blessed memory.

May God put it into the hearts of many loyal Church men and women to give such funds to be called by their names.

Why not make yourself happy and others grateful by doing some of the good things now you are planning to have your executors do?

REV. ALFRED J. P. MCCLURE,
Assistant Treasurer.

THE GENERAL CLERGY RELIEF FUND, THE CHURCH HOUSE, Twelfth and Walnut streets, Philadelphia, Pa.

Church Services

TRINITY, N. E. corner Bush and Gough Sts.
Rev. F. W. Clampett, D.D., Rector, Res. 1818 Sacramento St.
Rev. James Hulme, Assistant.
Rev. David McClure, Ph.D.
Regular Services: Sunday at 7:30, 11 A. M. and 4 P. M.
Fridays, Litany at 11 A. M.
Holy Days, Holy Communion at 11 A. M.
1st and 3d Sundays, Holy Communion at 11 A. M.
Holy Communion every Sunday at 7:30 A. M.
Sunday School meets at 9:30 A. M.

GRACE, corner California and Stockton Sts.
Rev. David J. Evans, Rector. 2345 Broadway.
Rev. A. E. Bernays, Curate.
Sunday, Holy Communion at 8 A. M.
Morning Prayer at 11 A. M.
Evening Service at 7:45 P. M.
Litany, Friday at 11 A. M.
Holy Days, Holy Communion at 11 A. M.
Sunday School at 9:45 A. M.

ST. LUKE'S, corner Van Ness Ave. and Clay St.
Rev. Burr Miller Weeden, Rector, 2150 Van Ness Ave.
Rev. F. B. A. Lewis, M.D., Associate Priest.
Rev. William Edward Hayes, Curate.
Rev. Cecil M. Marrack, Junior Curate.
SERVICES: Sunday, Holy Communion at 8 A. M. Holy Communion on first Sunday of month at 11 A. M.
Morning Prayer at 11. Evensong at 7:45.
Sunday School at 9:30 A. M. Boys' Bible Class at 10 A. M.
Holy Days, Holy Communion at 10 A. M.
Thursdays, Holy Communion at 8 A. M.
Prayer, daily except Mondays, at noon.
Fridays, Litany at 10 A. M. Instruction at 7:45 P. M.

ST. JOHN THE EVANGELIST, Fifteenth St. nr. Valencia.
Rev. L. C. Sanford, Rector. 120 Julian Ave.
Rev. Wm. Higgs, Assistant.
SERVICES: Sundays, 7 and 11 A. M.; 7:45 P. M.
First Sunday, Holy Communion, 7 and 11 A. M.
Other services as announced.
EPIPHANY MISSION HALL, cor. Twenty-fourth St. and Portrero Ave.
Sunday School, 2:30 P. M.
Evening Prayer, second Sunday in the month, 2:30.

PERSONALS.

A special meeting of the House of Bishops has been called by the Presiding Bishops to convene in New York on June 8, 1905, for the purpose of choosing a Missionary Bishop to be an Assistant to the Bishop of South Dakota.

The next session of the Church Congress will be held in Brooklyn, N. Y., May 9-12, 1905, inclusive. The program is nearly completed and the topics, as well as the men who have consented to treat them cannot fail to command attention.

Bishop Brent has been entertained at Rome by the Rev. Dr. Nevin, who presented the Bishop with a silver processional cross, richly wrought by a Spanish artist of the sixteenth century. The Bishop was expected to sail February 16th by the steamship Prinz Heinrich from Naples for Yokohama.

The Rev. and Mrs. R. W. Andrews, of Mito, Japan, are spending their furlough in Chicago.

The Rev. Rodney J. Arney has resigned the Rectorship of St. Paul's Church, Seattle, Wash., and taken charge of Missions in the White River Valley, with headquarters at Kent, Wash.

The Rev. R. E. Lee Craig has been transferred from the Diocese of California to the Diocese of Mississippi.

Rev. G. M. Davidson, Priest of the Diocese of New York, has been put in temporary charge of St. John's Mission, Arcata.

Deaconess Drant has been obliged to give up her work in Honolulu by reason of ill health and has returned to the States.

The Rev. George Robinson is taking the services at St. Michael's Church, Fowler, for a few months.

The Rev. D. Charles Gardner, Chaplain of Stanford University, is lying seriously ill with typhoid fever. United prayers will surely be offered for his recovery.

Miss Roosevelt Johnson has retired, by advice of her physician, from work at Manila, and has returned to her home in Colorado.

Mrs. Langstrom, the last Missionary appointed by the Board, reached Ketchikan, Alaska, December 22d. She reports the church full almost to its limit at the Christmas morning service, and finds that she has an abundance of work, both as nurse and as district visitor.

The Rev. H. M. Ramsey, who has been studying in Marburg, Germany, has returned to the United States. His present address is La Grande, Oregon, where he is visiting at his home. Mr. Ramsey has been engaged in graduate work since 1902, devoting his attention mainly to the Semitic languages.

Mr. Howard Richards, Jr., of New York, who accompanied Bishop Roots on the steamer to China, is going to the Hankow District as a voluntary worker for five years.

The Rev. Louis C. Sanford on February 28th completed the fifth year of his Rectorship of the Church of St. John the Evangelist, San Francisco. The event was very substantially remembered by the Parish to the great pleasure of both the Rector and his wife. We add our cordial congratulations.

The Rev. Everett P. Smith has accepted the office of Educational Secretary to the Board of Missions and has taken up the work.

At a recent Pre-Lenten Convocation, held in Colorado City, Colorado, a meditation was given by the Rev. Dr. Pelham Williams on "The first Lent kept by Noah in the Ark when the Lord shut him in." It is described as having been very useful to the assembled clergy as a preparation for Lent.

Miss Sarah Nicoll Woodward has been appointed missionary worker in the Shanghai District, subject to the completion of her course at St. Faith's Deaconess House, New York.

The Rev. C. S. Linsley, Missionary at St. Cloud, Cal., has lately taken to his heart and home a most worthy and accomplished helpmeet in the person of the eldest daughter of the late Rev. Mr. Summers, of San Luis Obispo. She was one of the choir girls in Placerville, where the acquaintance began. They were quietly married by the Priest-in-charge in the chapel of the Holy Innocents, Corte Madera, the latter part of January.

Rev. W. J. O'Brien, who has served at Colusa so faithfully for several years, has accepted an election to St. Mark's Church, Yreka, the altitude and climate there being very beneficial to his daughter's health. Rev. Charles H. Powell, recently of South Dakota, has succeeded him at Colusa.

Rev. G. A. Rollin, of the Church in Canada, has been appointed to Cloverdale and Healdsburg, which are again associated in the support of a pastor.

CHURCH EXTENSION FUND.

MONTHLY STATEMENT.

AMOUNTS RECEIVED FOR THE YEAR TO MARCH 10, 1905.

	Apportionm't.	Rec'd.
San Francisco—		
Trinity	$1,404 00	
Grace	939 00	$234 75
St. John's	283 50	32 35
Advent	135 00	
St. Luke's	1,201 00	146 33
St. Peter's	81 00	21 55
St. Paul's	379 00	5 85
St. Stephen's	283 50	34 86
St. Mary's	27 00	
Good Samaritan	64 50	19 20
St. James'	54 00	5 35
Holy Innocents	64 00	12 45
Oakland—		
St. John's	236 00	
Advent	319 00	
St. Paul's	664 00	68 71
St. Andrew's	54 00	
Trinity	251 00	30 93
Alameda—Christ	351 00	
Berkeley—St. Mark's	534 00	138 00
Belvedere—St. Stephen's.	25 00	
Centerville—St. James'.	13 50	5 95
Corte Madera—		
Holy Innocents	13 00	4 50
Haywards—Trinity	27 00	3 60
Lovermore—Grace	17 00	
Lorin—St. Matthew's	9 00	
Martinez—Grace	23 00	6 00
Mill Val.—Our Saviour.	47 00	6 45
Niles—Trinity	9 00	1 00
Pt. Richmond—Trinity.	14 00	2 97
San Rafael—St. Paul's.	191 00	
Sausalito—Christ	102 50	
Gilroy—St. Stephen's	25 00	1 65
Hollister—St. Luke's	19 00	3 10
Jolon—St. Luke's	4 00	
King City—St. Mark's.	7 00	
Los Gatos—St. Luke's.	31 00	5 20
Menlo Park—Trinity	126 00	20 52
Monterey—St. James'	9 50	8 00
Pacific Grove—St. Mary's	46 00	19 05
Palo Alto—All Saints'.	112 00	
Paso Robles—St. James'.	14 00	
Redwood—St. Peter's	13 50	
Salinas—St. Paul's	71 50	18 05
San Jose—Christ	24 00	3 00
Trinity	341 00	
S. Luis Obispo—St. Steph.	27 00	
S. Mateo—St. Matthew's.	445 00	113 60
" School.	17 00	4 50
S. Miguel—St. John's	4 00	
S. Clara—Holy Saviour.	49 00	4 05
S. Cruz—Calvary	111 00	17 00
Watsonville—All Saints'.	39 50	5 75
Bakersfield—St. Paul's.	84 00	5 00
Fowler—St. Machael's.	16 00	
Fresno—St. James'	122 00	
Hanford—The Saviour.	88 50	
Madera—Trinity	11 00	9 50
Merced—St. Luke's	11 00	
Modesto—St. Paul's	19 00	5 30
Oakdale—St. Matthias'.	6 00	
Selma—St. Luke's	13 50	4 85
Sonora—St. James'	13 50	
Stockton—St. John's	336 00	13 30
Tulare—St. John's	9 50	2 85
Tuolumne—St. Michael's	12 00	
Visalia—St. Paul's	19 50	10 95
Sundry places not in apportionment		10 65

SUMMARY OF RECEIPTS.

Con. San Francisco	$786 47	
Con. San Jose	227 47	
Con. San Joaquin	52 75	
Other Sources	60 35	
		$1,127 04
Disbursements		1,158 15

MISSIONARY COMMENT

MISSIONS AND BORROWING

In The Spirit of Missions for February the attention of the Church was called to the necessity imposed upon the Board of Missions to borrow money in order that the appropriations for which the Church is responsible might be paid promptly and the work of the Missions saved from serious setback. It is becoming as increasingly hard to understand why this condition continues to exist, as it has become manifestly clear that there is no reason why any such condition should ever have been tolerated. The sceptical bubble, that we as a church are not strong enough to go up to possess all the lands that lie before us ready for occupancy, and that we cannot afford it, has long since been pricked. It has been demonstrated that the support which the missionary boards of the Church ask from its members is within the reach of the poorest to share in the responsibility, and yet in spite of such demonstration of our ability, our Board of Missions is forced continually into the humiliating position of borrowing money to pay the honest debts of the Church for its mission work. We recall with satisfaction the report of our Auxiliary Missionary Committee at the Diocesan Convention, which, upon analysis, showed that for the past five years, since the apportionment plan was inaugurated, there had been a steady, though small, yearly increase in the amounts sent to the board from this Diocese. After all that has been said and done to bring this, our duty, before the clergy and laity of our Church, we confidently expect that when the year closes next September our Diocese will show a large increase in its contributions. If every rector would see to it that at least one offering was taken and sent in from his parish then would there be a glad increase indeed. That, surely, is within the bounds of reasonable expectancy.

BISHOP OF WEST VIRGINIA AND THE DEFICIT

The same number of the Spirit of Missions as quoted above contains the following letter from the Bishop of West Virginia. It is so full of the Christian spirit and the Christian viewpoint of responsibility that we think it ought to have as wide a circulation as possible for emulation. The letter is as follows: "As a Christian man and a Churchman, I was both grieved and mortified to learn of the depressed condition of our treasury. In casting about in our minds as to what can be done in such a case, we are, all of us no doubt, too apt to wait for other people to make the move—and meantime nothing is really done. I thank God that my Diocese is sufficiently loyal to the mission cause and to their bishop to enable me to speak for them, and so I write to say that you may depend on an increase of twenty per cent from West Virginia during the current year. So that instead of receiving the exact amount of our apportionment, $2,600, you will receive $3,120. I need hardly say that I wish we could do more, but we are at best a feeble folk, and yet I trust growing in the conviction that our own life and prosperity are bound up in what we do for the advancement of the Kingdom, as much, if not more, than in what we do to maintain our local work."

IGNORANCE AND INACCURACY

A glaring instance of ignorance of the methods of our Board of Missions and inaccuracy of statement on the part of those who ought to know better is recorded on page 79 of the Spirit of Missions for February. We reprint the article, as we feel that if wide circulation is given to such an exposé it may prove salutary in deterring others from making statements which not only are false but injures the cause of missions, which is already over-freighted with calumnies caused by false impressions and reports. We earnestly hope that a genuine repentance may be evinced by the one causing so much harm by careless statements, and that the most genuine element and evidence of repentance,—that which is not always possible but in this case is not only possible but appropriate—may speedily be forthcoming—we mean RESTITUTION. The following is the article in question:

A CURIOUS BUT INACCURATE RUMOR

It would be interesting to discover how some curious rumors about the Church Mission House and the management of Missionary affairs are started and propagated. Here is a case in point. A diocesan branch of the Woman's Auxiliary in an Eastern diocese, well known for its missionary spirit and its earnest endeavor to give its full apportionment, was discussing the question whether a certain amount of money should be given through the Board of Missions for the general appropriations. One of the members strongly opposed such action on the ground that if the money was given through the Board a large part of it would be used to pay the traveling expenses of the members of the Board when they come to New York to attend the monthly meetings. She carried the day, and a branch of the Woman's Auxiliary which has been definitely organized to assist the Board of Missions decided not to do so. Even if the statement about traveling expenses were true, the decision would be out of line with the purpose of the Woman's Auxiliary and the general practice of the vast majority of its diocesan and parochial branches. But the alleged fact is not a fact. The members of the Board of Missions have always paid the traveling expenses incurred in attending the meetings of the Board. In some instances this amounts to a considerable sum, as, for example, when a member comes from Baltimore or Washington, or even as far away as St. Paul, several times a year. A former member of the Board, who resided in Detroit, said on one occasion that it cost him $600 a year to attend the Board meetings. He seriously questioned whether more good to the cause would not be done if he resigned his membership and gave $600 for work in the field.

ONE DIFFERENCE BETWEEN A BOARD OF MISSIONS AND A BOARD OF DIRECTORS

Occasionally it has been suggested that the traveling expenses of the members of the Board of Missions should be provided for from the Board's funds. These suggestions have never originated within the Board itself, and have always been opposed by its members. But it should be remembered that the traveling expenses now borne personally by the members of the Board of Missions might be legitimately considered as chargeable to the cost of administering the affairs of the Society. Every one familiar with business life knows that whenever the directors of a corporation, such, for instance, as a bank or an insurance company, meet to transact the company's business, each director present receives a certain fixed amount for his attendance. The members of the Board of Missions, on the other hand, receive nothing, though many of them, particularly among the lay membership, give to the Board time that could only be estimated as worth thousands of dollars when their earning ability as professional or business men is taken into account.

DIOCESAN NEWS.

Mokelumne Hill.—St. Paul's Mission.—Rev. William Tuson in charge.—This mission is slowly but steadily growing. The Rector, assisted by the Ladies' Guild, has been varnishing and papering the interior of the church. The roof has also been reshingled and painted. When the building is fully completed it will be a fine little church, with its sweet-toned bell and new spire. The Ladies' Guild have other improvements in view. The rector recently had a special service for the members of the Eastern Star, the text being "The Bright and Morning Star." The service was helpful and enjoyed by all present.

San Francisco.—Grace Church.—Rev. David Evans, Rector.—"The Grace Church Pastoral" adds another newsy little sheet to the growing number of Parish Papers which we always welcome. An earnest "Foreword," which is in the nature of a parochial pastoral, the Order of Services for Lent, and other parochial notes show signs of vitality, even vigor in this old Parish, on which we congratulate the Rector and the Parish. We quote the following: "Ten years ago, on the first Sunday in March, the monthly musical services in Grace Church were initiated by Mr. W. H. Holt with the rendering of the 'Holy City.' Mr. W. H. Henley is the sole survivor of the original choir. This monthly service has done much to enhance the reputation of our choir, and Mr. Holt may justly be congratulated on the success that he has achieved. We add that the Church was crowded on Sunday night."

San Francisco.—St. Peter's Church.—Rev. W. M. Bours, Rector.—The Parish Report for March continues the record of quiet, faithful, steady work. As to one statement, correct at the time of publication, we desire to say that circumstances have compelled a revision. The Rev. Edw. L. Parsons, Chairman of the Diocesan Sunday-School Commission, will preach at the United Service in Trinity Church on April 12th, and not on March 29th, as originally arranged.

We note the following with considerable interest, and shall be glad to note development: The following young men, with Mr. W. M. Furbush as Manager, have signified their intention to serve as a Board of Directors for "The Parish Report": Messrs. Milton Clarke, Fred. J. Berg, Rudolph Betolli, Philip Cost, Wallace Patterson, and Gilbert Pope. Other names will be added to the list as soon as possible.

San Jose.—Trinity Church.—Rev. J. Wilmer Gresham, Rector.—There is a note of deep spiritual refreshment pervading the arrangements for Lent of this old Parish. There is nothing specially new or startling, but we note with joy the new life that is throbbing in every nook and cranny of the Parish. May the good work go on to the greater glory of God and the blessing of His ministers in this field.

San Rafael.—St. Paul's Church.—Rev. Charles Hitchcock, Rector.—Daily services during Lent are somewhat of an innovation in this Parish, but one heartily welcomed. The new Rectorate is full of energy and earnestness. We could wish that the Church Fair which has been postponed until after Easter might be so long postponed as to be entirely forgotten. Possibly church fairs are necessary in some places and parishes—but is San Rafael one of these?

Alameda. Christ Church.—Rev. W. N. Guthrie, Rector.—The long-hoped-for rectory has become a fact, and the Rector and his family are very comfortably settled therein. It is a long step forward, and we add our word of cordial congratulation. The house is on Alameda Avenue.

ARMITAGE ORPHANAGE.

We are very glad to be able to announce that plans are now being prepared for new buildings for this institution, which will be entirely adequate for the needs of its growing work, and will be in every way a credit to the Diocese and a satisfaction to the generous donors. These buildings are being given by the children of Colonel Charles F. Crocker as a memorial to their parents. Details of this matter and some pictures of the proposed buildings will be published in the Pacific Churchman as soon as they can be obtained.

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

CALIFORNIA BRANCH.

President—Mrs. James Newlands, 2902 Clay Street, San Francisco.

Secretary—Mrs. A. M. Lawver, 1767 Broadway, San Francisco.

Treasurer—Miss L. J. Gibbs, 3525 Washington Street, San Francisco.

The Quiet Day for Women.—On Wednesday, the 22d, in St. Luke's Church, San Francisco, the Rev. J. Wilmer Gresham, Rector of Trinity, San Jose, will conduct a Quiet Day for Women under the auspices of the Woman's Auxiliary, to which all women and girls are cordially invited.

Subject.—Principles of the Spiritual Life as Set Forth in the Baptism and Temptations of Jesus.

Order of Services.—9:45 a. m.—Holy Communion; introductory address, "Following the Master"; Hymn 363.

11 a. m.—The Baptism of Jesus (S. Matt. iii:13-17); topic, "The Outer Life and Some of Its Relationships"; Hymn 491.

12 m.—The First Temptation (S. Matt. iv:1-4); topic, "The Inner Life and Its Completeness"; Hymn 344.

1 p. m.—Interval of one hour.

2 p. m.—The Second Temptation (S. Matt. iv:5-8); topic, "Perils and Safeguard of the Inner Life"; Hymn 81.

3 p. m.—The Third Temptation (S. Matt. iv:8-11); topic, "The Relation of the Means and the End in the Pursuit of Divine Ideals"; Hymn 434.

At the March Diocesan Meeting in the chapel of the Good Samaritan, Miss Paterson told the history and present condition of the Japanese Mission in San Francisco. Miss Paterson's hearers were deeply impressed by her unconscious revelation of the great spiritual and mental gifts she had herself so freely made to the cause. Shall she ask in vain that God fit some other woman to take up the work when the time comes that she must leave the city?

Diocesan Meeting.—Monday, April 3d, 2:30 P. M., at the Church of St. John the Evangelist, San Francisco. Diocesan officers will meet the officers of Parish branches at 1:45 P. M. same day and place.

Special Notice.—At a meeting of Diocesan officers it was decided for the better dispatch of business to have a meeting of Diocesan and Parish officers before every monthly meeting, beginning at 1:45 P. M. and closing in time to begin the general meeting promptly at half past two, which meeting will adjourn not later than half past four.

The President requests Presidents of Parish branches to arrange for representation at these business meetings by at least one officer authorized to act for her branch, and hopes to see the several departments of the work so represented.

Branches and Guilds desiring to do Missionary work during Lent will please communicate with the Secretary.

We are anticipating the coming of Bishop and Mrs. Rowe en route to Alaska, and shall hope to have sufficient notice to arrange meeting with them.

The March Meeting of Marin County Branches was held in the Church of the Holy Innocents, Corte Madera, on the afternoon of the 2d.

The Rev. Mardon D. Wilson told all there is as yet to know of the House of Churchwomen, its evolution and Canonical status.

Mrs. Lawver spoke on "The Triennial," and by a very happy coincidence the President was able to present an encouraging report of the Day Nursery for Children in the Cathedral Mission, which had its initial impulse in Mr. Gallwey's address before the same branches in the same pretty church the year before.

The story of the Auxiliary was never told to a more attentive audience than that which greeted the Secretary at the close of Evening Prayer in the chapel of Trinity Mission, Point Richmond, on the afternoon of Ash Wednesday.

Inspiration from the head is permeating the members of this little Mission and in all lines the thorough work will tell.

Mrs. Wharton's serial in Scribner's, "The House of Mirth," has attracted not only the attention of the critical and literary audience who are always on the lookout for her work, but, by its deep social significance, it has aroused the attention of the general reader.

FEDERATE SUMMER SCHOOL OF THEOLOGY.

Under this title, plans are forming for lecture courses similar to those so successfully given last year. Five theological faculties are co-operating in the enterprise; they are, in the order of age, Pacific Seminary (Congregational); San Francisco Seminary (Presbyterian); Church Divinity School of the Pacific (Episcopal), Berkeley Bible Seminary (Disciples), Pacific Coast Baptist Seminary (Baptist).

Members of these faculties have met in conference and entered heartily into the federate plan, referred the details of management to an Executive Committee composed of one member of each faculty, and elected an Advisory Committee of two leading men out of the constituency of each school. Three of the five faculties will provide lectures for this summer. So far as known such federate action is unprecedented, most theological schools being too far apart. Our five schools, three of which are situated in Berkeley, are near enough together for fraternal interchange and united action.

The date of this year's session will be July 24th to August 4th, this being the last two weeks of the Summer Session of the University of California. Assurances have already come from President Wheeler of the University and Dean Moore of the Summer Session that the arrangement of last year may be repeated, whereby the University tickets or our own entitle the holders to all the privileges of both schools throughout the two weeks. The fee has been put at the same figure as last year—three dollars for the two weeks.

The program can be provisionally and partially announced. President King of Oberlin will give six lectures on "The Seeming Unreality of the Spiritual Life"; Professor Graham Taylor of Chicago, five lectures on "Social Applications of Christianity"; Professor Calhoun of Kentucky University, four lectures in New Testament study; President Mackintosh of the San Francisco Seminary, five lectures on "Epochs in Theology and Their Makers"; Professor Nash of Pacific Seminary, four lectures on preaching.

No apology is needed for giving the school this year so considerable an element of theology. The courses in theology will not be too technical to be vital and stimulating to all hearers. President King and Professor Taylor are foremost leaders in their respective lines and inspiring speakers.

A new feature is provided this year in the shape of a four weeks' course in preaching. It will open June 26th, at the beginning of the University Summer Session, and will continue to the opening of our two weeks school. It will have more of a class-room character, being designed for preachers who desire to refresh their minds upon the ideals and technique of their sacred art. It will be led by Professor Nash of Pacific Seminary. The fee will be three dollars for the four weeks, or five dollars for the whole six weeks. Registered attendants of the University session will be admitted without further charge.

Applications for information or registration should be addressed to Professor C. S. Nash, Berkeley, California.

ANDREW LANG ON A CLERICAL SENSE OF HONOR.

To most of our readers Andrew Lang is probably best known as a translator of Homer and as the editor of a series of delightful volumes of fairy tales embodying the results of his excursions into the realm of the folklore of all nations. By a few of us, however, he is also recognized as the ablest of living authorities upon primitive religion, and as a critic of the "highest criticism" of great sagacity and penetration. More than those of any other person, his researches in the field of man's earliest religious conceptions have tended entirely to discredit that view of the development of natural religion which attached to the name of Mr. Herbert Spencer, and he has dealt telling blows against some of those theories as to the origin of the Old and New Testament writings whose chief recommendation would seem to be that they are stamped as "Made in Germany."

In view of the fact that currency is given to some of the wildest of these speculations by their reproduction, in what purports to be a dictionary of the Bible, under the editorship of a Canon of the English Church, Mr. Lang is led to moralize on the ethical status of those who, having taken solemn vows to maintain a given position, deliberately use the prestige which attaches to their office in an attempt to hand over the citadel of their supposed allegiance to the enemy. Having expressed his intention of devoting his leisure to a study of the Encyclopedia Biblica, "in the absence of humor-our writers," he goes on to say more soberly:

"Unluckily there is a more serious aspect of this affair. As far as most matters go, it is a free country. A man may speak of the things he will, unless some merely amateur defender of opposite opinions choose to knock him down. But a clergyman is another kind of man. He is under certain obligations—in honor, if not in law—to uphold, or certainly not attack, a given set of beliefs. If he holds none of them, but still preaches them, that is between himself and his conscience. If his conscience does not tell him that he is a sneak, a humbug, and a hypocrite, he will be so much the happier. If he chooses to have, in one sense, the courage of his opinions, and to publish ideas which leave the religion which he professes with no more historical basis than the tale of Troy, nobody will interfere with him. He is quite safe. Nobody will deprive him of his bishopric. Still, his conduct is amazing to the lay mind. To that unsophisticated intellect it seems that such a man has a plain course before him. He should send in his papers. After that he would be free with honor to invent any theories, however absurd, and to promulgate any mythological hypothesis however antiquated and obsolete. How these things can be done, with honor, while a man wears the uniform of any Christian sect, is a mystery to the laity. It is as if a king's officer should keep supplying foreign war offices with schemes for invading the country by an army voyaging in parachutes. The schemes would be puerile, but the intention would be treasonable." W. H.

QUICK RELIEF.

Mr. Peet of Constantinople, Treasurer of the American Missions in Turkey, speaks as follows concerning the money which has been raised for Sassoun and cabled to him to relieve immediate need: "I write to thank you for your two cables, both of which make me very happy. The first one for $1,000 came most opportunely, just as I had received most piteous letters and telegrams from Mr. Cole in regard to the suffering people on his hands, and his shortness of funds. I telegraphed at once to Mr. Cole and within twenty-four hours from the time of the receipt of your cable he was drawing for the amount it represented."

In January he writes: "On Christmas day your second telegram for $3,000 came to hand. It looks as though we might have well nigh $4,000 before the month closes. This will carry the people through until spring—at the rate of one cent a day for each one. I am sure this contribution will be a cheer to Mr. Cole and others who are working nobly."

Acknowledging another cablegram, he says: "I thank you most heartily for the assistance in the matter of relief. It has been a great comfort to me. I thank you for the large amount of hard work you are giving to this enterprise. I believe it is time and money well spent. It is a great investment for the future and one that will some day make glad the hearts of those who have contributed toward it. I am aware that the givers sometimes get tired of the stories of the suffering in this country which call for relief, but it is better to hold our ground and bring these people up out of poverty and ignorance into useful lives, and lives that will contribute to the happiness of living, than to leave the work half done and let them sink into moral and physical ruin because we have become tired or have turned our attention to other and, for the moment possibly, more inviting fields." In February he says: "I fear a great door has been opened and that the needs of the people will not be easily met." As spring advances seed and cattle will be needed to prevent famine.

If you want to spoil all that God gives you; if you want to be miserable yourself, and a maker of misery to others, the way is easy enough. Only be selfish—it is done at once. Think about yourself, what respect the people ought to pay you, what people think of you, and then to you nothing will be pure.—Charles Kingsley.

THE AMERICAN BIBLE SOCIETY.

From the eighty-eighth annual report of the American Bible Society we learn that during the year 1904 nearly two million copies either of the whole of the Bible, of the New Testament, or of one or more of the four gospels were distributed through its agency, the field covering every one of the greater divisions of the globe, and the translations comprising some seventy languages and dialects. By an amendment to its constitution, passed on May 12, 1904, the way has been opened to extend the operations of the society so as to include the dissemination of copies of both of the Westminster and of the American revisions, as well as the version of 1611, known as the King James translation. This is a step which we believe a majority of the supporters of the society will heartily welcome.

Turning our examination to the financial report, we find that, while there has been a falling off in the receipts from legacies, the receipts from contributions has sufficiently increased to more than maintain the last year's record. In this connection it may be worth while to point out that, though the names of individual churchmen and churchwomen figure in the list of annual contributors, very few of our congregations do so. In New York—to take the State having both the greatest wealth and the largest population—only three of our parishes seem to have given anything. These were Grace and St. George's, New York City, and St. John's, at Monticello, with a total offering of $85. Archdeacon Tiffany is, however, a member of one of the society's standing committees, and it is probable that a greater interest is taken by this church in the work of the society than appears from a cursory examination of its year-book. But it is very plain that by far the major part of the funds provided for the dissemination of the Bible among those to whom it otherwise would be inaccessible comes from a single denomination, that of the Presbyterians. In this field, therefore, the American Presbyterian is following in the footsteps of his Scottish forebears, to whom the dissemination of the Word of God has been ever a most sacred privilege. The society states that it could wisely use an income from the churches of a quarter of a million a year in addition to the sums accruing to it from invested funds, from personal contributions, and from legacies. It is satisfactory to be able to add that, while this is so, it is already enjoying a revenue which enables it to perform an inestimable service to our common Christianity, as well as to those who are more or less "without," though their eyes are turned towards us. But any strengthening of the financial arm of the society which is possible to the churches would be not only most laudable: it would be also a sowing to the future, of which the donors would eventually reap a large part of the harvest.

CORRESPONDENCE

LAY WORK IN THE CHURCH.

To the Editor of the Pacific Churchman:

I note your comments upon the starting of a "Layman's Movement" in the Missionary Work, as published in your issue of February 15th. The duty of a layman has always been a subject of much interest to me since I was quite a young man, and it has been my endeavor to so set an example to both priest and layman of what one can do. It has been a satisfaction to me to realize that wherever I have gone I have at once put myself in a position to do my share, and I now hold a license to lay read in six different Dioceses outside of the Diocese of Oregon. In all of these I have left my mark for good or ill, the results of which will only be known in the great hereafter.

When I came to Oregon about five years ago I found that the Bishop did not issue licenses to lay readers, but the matter was left to the different rectors. As a consequence there was no concentrated effort on the part of laymen to do any work outside of the different parishes, and even in them the work was local and confined to helping the rector to conduct the services when he was for any reason incapacitated. The need of extended work was fearfully manifested from the fact that the Bishop's policy was to build churches and parsonages and require the people in each locality to do the rest. This policy, no doubt, was correct in many ways, but the results were not very satisfactory. As a consequence we had a number of good church buildings all over the Diocese unoccupied, and those that were occupied required a vast amount of traveling to give at least one service a month to the closer in Missions, and that entailed a degree of labor on the rectors almost impossible to stand and with little degree of success. We all know the difficulties of keeping up a Mission with the chances of a service "semi-occasionally." With a view to correcting this evil I made an effort through the columns of The Northwestern Churchman to get together a band of men and women willing to supply this need. My plan was to enlist the interest of at least one person in each place where a church building stood and a congregation had once been in existence, and offered, very strenuously, to go to them, taking other helpers with me, and start them on their way, thus hoping to build up not only the Missions, but get together a band of faithful men and women who could in turn help others also. But would you believe it, not a single response did I get to this appeal. It had the approval of the Bishop, but when I sought to get laymen in this city to help to start it, I ran up against their rectors who objected because it would, perhaps, tend to take away these men from the work of his particular parish!

Thus, you see how hard it is to count upon priests of the Church as an aid in the work of a conscientious layman in building up Missions. I am decidedly in favor of an organization independent of rectors as a controlling power.

At one time I lived in the town of Flushing, Long Island. In the parish of old St. George's there was an organization, which was incorporated, and controlled by men and women of that Parish, the rector, of course, being willing. This organization had power to hold real estate and make contracts and whenever it determined it wise to start a Mission in any locality they hired a house or bought it when successful, in which they started a Sunday School, held services, and began to solicit the interest of those in the neighborhood. The rector would come occasionally and preach on invitation, but the work was done by laymen, and the responsibility was assumed by them enthusiastically, and it had the Godspeed of priest and Bishop. As a result "the Church" in the town of Flushing is more successful than the denominations,—at least it was when I lived there some ten years ago.

I believe that "the Missionary work done in the corner of the rector's study has begun in the wrong place." If we build our hopes there we will be miserably disappointed. The work of a layman should be grounded in his own heart, with a determination, God willing, to make it effective.

CORTLANDT L. PARKER.

Portland, February, 1905.

REINFORCEMENTS NEEDED IN ALASKA.

To the Editor of the Pacific Churchman:

Bishop Rowe asks me to aid him in securing some reinforcements for his staff in Alaska. By next spring he will need three young clergymen, two, and possibly three, nurses, and three qualified teachers.

It is not possible to say definitely at this time just where all of these new workers will be placed, but it is probable that at least two of the clergymen, two nurses, and two teachers will be wanted for the Yukon and Arctic stations. As all your readers doubtless know, the Church, through the wise and self-denying work of Bishop Rowe and his helpers, has been strongly intrenched in the affections and confidence of Alaskans—white people, Indians, and Eskimo. From the work in the schools have come many of the most faithful of the present-day native Christians. The hospitals bring blessing and relief every year to hundreds of the white miners as well as to many of the Indians and interpret to them a phase of the Church's faith and work which many have not previously understood. The churches and chapels scattered over the vast district in small towns and large mining camps are proving to be the centers of the best moral life of the several communities.

Bishop Rowe will shortly be leaving the East for Alaska. It would help him greatly to know before he goes to what extent he may rely upon the Church in the States for reinforcements. I will gladly give all the information at my command.

JOHN W. WOOD,
Corresponding Secretary.

LITERATURE OF THE DAY

Gaudium Crucis, Meditation for Good Friday upon the Seven Words: By W. Lowrie, M.A. (Longmans, New York, 90 cents).

There is always room for a really good book on this subject, even among the many already existing. A tone of deep spiritual devotion runs throughout it, and there is a marked absence of that dwelling on the physical suffering of Jesus which disfigures so many works of this class. The author has a remarkably clear and telling way of putting things. At the end of each Meditation, for instance, he puts the gist of it into a sentence which is decidedly helpful to the clearing of individual thought. If the book is carefully used throughout Lent, not merely read, but thought out, pondered in the heart, the user will approach the "miracle of time" on Good Friday with a keener realization of the love which alone made it possible. There is a very curious frontispiece taken from the panel of a church door in Rome. The Church is symbolized by a woman, St. Peter and St. Paul hold above her the Cross at their utmost reach as the goal of her aspirations. But the upper point of the Cross burns upward in a tongue of flame, pointing beyond the heavens to the glorified Lord. And the picture is a condensed index to the book. H. H.

Sermons Addressed to Individuals: By R. J. Campbell (Armstrong & Son, New York, $1.25 net).

There can be no question about the wonderful force and outspoken directness of these sermons, tempered in every case with that fine spirit of love for souls of men which spends itself in earnest efforts for their best welfare. But they are in one regard a new departure and a very striking one. Each sermon is prefaced by a short note stating the individual case or cases out of which it grew, and to which it was directed. But their appreciation is certainly not limited either to the conditions of the City Temple or even of London, for they fit the facts of human nature everywhere, its sins and its sorrows—the crucial ways of temptation and the awful depths to which they lead. They must have fallen with wonderful force of conviction into the hearts of those who heard them. There is little or nothing of what we know as doctrine. Opinions are sometimes expressed one cannot agree with, but that only spells the power of a strong mind. It is a book to be thankful for, because of what it is in itself and because of the possibilities that the wise counsels, strong pleading, and loving earnestness may, even without the magic of the voice and personality of the preacher, find a lodgment in unthought-of soil, and bring forth good and wholesome fruits. H. H.

The Sympathy of the Crucified: Rev. J. Brett (Longmans, New York).

The author is Chaplain of the Eastbourne Hospital, and in its wards he may have learned through the sufferings of the sick under his charge how the love and sympathy of Jesus the Crucified responds to and satisfies every condition of physical pain and every craving of the Spiritual Life. Learned more completely, that is; for his little book makes it abundantly clear that he has meditated long and deeply at the foot of the Cross, and thought out for himself the manifold lessons of a love for every need and the perfect sufficingness of a sympathy which alone can medicine and in the end heal every trouble, even every "Sorrow's crown of sorrows." It is pre-eminently a book for clouded days when the soul is sad with longings for peace and sick with fears, and the burden seems too heavy for bearing. But it is no less a book which will be as joy in harvest to every soul that is at all times seeking to draw nearer to its Lord. For Lenten use especially it ought to be eagerly welcomed and continually used. H. H.

A History of Preaching: E. C. Dargan, D.D. (Armstrong & Sons, New York, $2).

The author states that this book is the result of eleven years of study and work as Professor of Homiletics in the Baptist Theological Seminary, Kentucky. There can be no question as to the scholarly research and remarkable industry these pages bear witness to, and it is wonderful how much well digested, well put matter they contain. Beginning with the first days of the Church, the author ends with the preachers of the sixteenth century. From our point of view the estimate of the doctrinal teaching of the Early Fathers and of the Reformers is inadequate. But a different point of view necessarily involves variance of estimate. The book is interesting throughout, and there is a bibliography of the subject which will be of great use to students, and besides is a witness to the thoroughness with which Dr. Dargan has gone into the matter. H. H.

The Macmillan Company sends a charming little account or that lovable man, Jacob Riis, which is well worth the trouble of sending for, and there is a good portrait. H. H.

From Jacobs & Co., Philadelphia, comes a pamphlet on **The Vestry System** (10 cents), which is remarkably good value. It is a short resumè of the evolution of the Vestry, the laws concerning it, and a "Rector's responsibilities." H. H.

Government and the Citizen: By L. Ashley, California edition (The Macmillan Company, New York, 75 cents).

The author very modestly describes this as "a little book to be used in schools," but while we are sure it is in every way admirably fitted to that purpose, it is no less well adapted for the enlightenment of the many adults who are grossly ignorant of the ways and methods by which the country they dwell in is governed. It seems to us the very model of a text-book, concise, well informed, and its matter well put. There are examination questions at the end of each section and pictures of all the State buildings in California. H. H.

MAGAZINES.

McClure's opens with a lively attack on the Subway monopoly of New York; there is a very striking article on Modern Surgery, and another of La Farge's papers on Masterpieces of Painting, with excellent reproductions.——**Scribner's** has a paper on Indian Types, with very graphic portraits; Mrs. Waddington's truly charming letters are continued; Three Days on the Volga is very interesting, and the fiction is good.——**The Atlantic** has a paper on Scott's Poetry Again, by Goldwin Smith, very short by fine criticism. Leland's Letters are delightful and the veteran writer, T. Wentworth Higginson, discourses pleasantly on the Close of the Victorian Epoch, and shows that his hand has not lost its old and fine cunning. The stories are of the best order, and the whole number lives up to the magazine's reputation, which is very high praise.——**The Twentieth Century Home** is a good number, with the usual variety of articles and illustrations, among the latter some pictures of the Chapel at Stanford University.——**The Craftsman's** appreciation this month is John Muir, with a portrait which is about the most perfect thing we have seen in any magazine for a long time. There are also some exquisite bits from the Yosemite and a delightful letter from Muir himself. The other contents are good, but this portrait alone makes the number worth getting.——**The Delineator** is varied, we presume, fashionable and distinctly interesting from the right point of view. H. H.

If Jesus is anything to us, we are guilty of the grossest selfishness if we are not set on winning some other soul to Him.

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HIGH CLASS DRUGGISTS
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The better class of druggists, everywhere, are men of scientific attainments and high integrity, who devote their lives to the welfare of their fellow men in supplying the best of remedies and purest medicinal agents of known value, in accordance with physicians' prescriptions and scientific formula. Druggists of the better class manufacture many excellent remedies, but always under original or officinal names and they never sell false brands, or imitation medicines. They are the men to deal with when in need of anything in their line, which usually includes all standard remedies and corresponding adjuncts of a first-class pharmacy and the finest and best of toilet articles and preparations and many useful accessories and remedial appliances. The earning of a fair living, with the satisfaction which arises from a knowledge of the benefits conferred upon their patrons and assistance to the medical profession, is usually their greatest reward for long years of study and many hours of daily toil. They all know that Syrup of Figs is an excellent laxative remedy and that it gives universal satisfaction, and therefore they are selling many millions of bottles annually to the well informed purchasers of the choicest remedies, and they always take pleasure in handing out the genuine article bearing the full name of the Company—California Fig Syrup Co.—printed on the front of every package. They know that in cases of colds and headaches attended by biliousness and constipation and of weakness or torpidity of the liver and bowels, arising from irregular habits, indigestion, or over-eating, that there is no other remedy so pleasant, prompt and beneficial in its effects as Syrup of Figs, and they are glad to sell it because it gives universal satisfaction.

Owing to the excellence of Syrup of Figs, the universal satisfaction which it gives and the immense demand for it, imitations have been made, tried and condemned, but there are individual druggists to be found, here and there, who do not maintain the dignity and principles of the profession and whose greed gets the better of their judgment, and who do not hesitate to recommend and try to sell the imitations in order to make a larger profit. Such preparations sometimes have the name—" Syrup of Figs"—or "Fig Syrup" and of some piratical concern, or fictitious fig syrup company, printed on the package, but they never have the full name of the Company—California Fig Syrup Co.—printed on the front of the package. The imitations should be rejected because they are injurious to the system. In order to sell the imitations they find it necessary to resort to misrepresentation or deception, and whenever a dealer passes off on a customer a preparation under the name of "Syrup of Figs" or "Fig Syrup," which does not bear the full name of the California Fig Syrup Co. printed on the front of the package, he is attempting to deceive and mislead the patron who has been so unfortunate as to enter his establishment, whether it be large or small, for if the dealer resorts to misrepresentation and and deception in one case he will do so with other medicinal agents, and in the filling of physicians' prescriptions, and should be avoided by every one who values health and happiness. Knowing that the great majority of druggists are reliable, we supply the immense demand for our excellent remedy entirely through the druggists, of whom it may be purchased everywhere, in original packages only, at the regular price of fifty cents per bottle, but as exceptions exist it is necessary to inform the public of the facts, in order that all may decline or return any imitation which may be sold to them. If it does not bear the full name of the Company—California Fig Syrup Co.—printed on the front of every package, do not hesitate to return the article and to demand the return of your money, and in future go to one of the better class of druggists who will sell you what you wish and the best of everything in his line at reasonable prices.

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The St. Luke's Hospital Training School for Nurses was established in 1889, and a three years' course of training is now given to young women desiring to learn the art of nursing. This school has graduated a number of thoroughly competent nurses. Applications for tuition should be addressed to the Superintendent of Nurses. Applicants must be between 21 and 35 years of age.

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Mr. George Kennan, the author of well-known and authoritative books on Siberia, has been for the past year the special correspondent of The Outlook in the Far East and has had unusual and special facilities for following the events of the war and for learning the causes underlying the wonderful advance in Japanese civilization and as a world-power. Mr. Kennan begins in the March Magazine Number of The Outlook a series of articles called "The Story of Port Arthur." He was one of two or three American correspondents allowed by the Japanese to see practically everything that went on during the siege of Port Arthur. He almost lived in the trenches, was allowed to go within a few hundred feet of the Russian positions which were to be attacked, and for two months or more made an exhaustive study of the conditions attending the greatest modern siege. These experiences will be related in a carefully-written series of articles which are expected to furnish a thoroughly broad and interesting narrative full of dramatic incident.

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"Inspiration in Common Life" is the title of a volume of practical religious essays just published by Thomas Whittaker. The author, the Rev. W. L. Watkinson, is a preacher of note among the English Wesleyans.

The report of the English Church Congress of 1904, held at Liverpool, has just been published. It discusses, exhaustively, many topics of immediate importance, among others the "Decline in Church Attendance," "Intemperance," "The Problems of Poverty," "Supply of Candidates for the Ministry," "Ethics of Commerce," "Church Unity." Thomas Whittaker will supply the American market.

A memorial to the poet Edward Rowland Sill has recently been unveiled at Oakland, Cal. It is in the form of a bronze sun-dial, mounted on a granite base, and is the gift of three classes of the Oakland High School where Mr. Sill was a teacher for a short time. Though he was not born in California, he spent the greater part of his adult life there, and, as his poems bear witness, he loved the land that he had chosen for his home with a fine appreciation of her diverse and wonderful charms. His poem "Christmas in California" is one of those which will be longest remembered. The poems of Sill are published in three volumes and are reported to be among the best selling poetry on the list of Houghton, Mifflin & Co.

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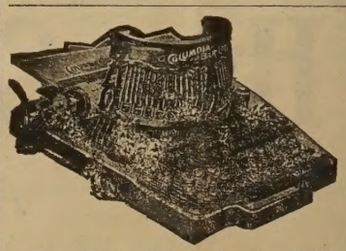

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